



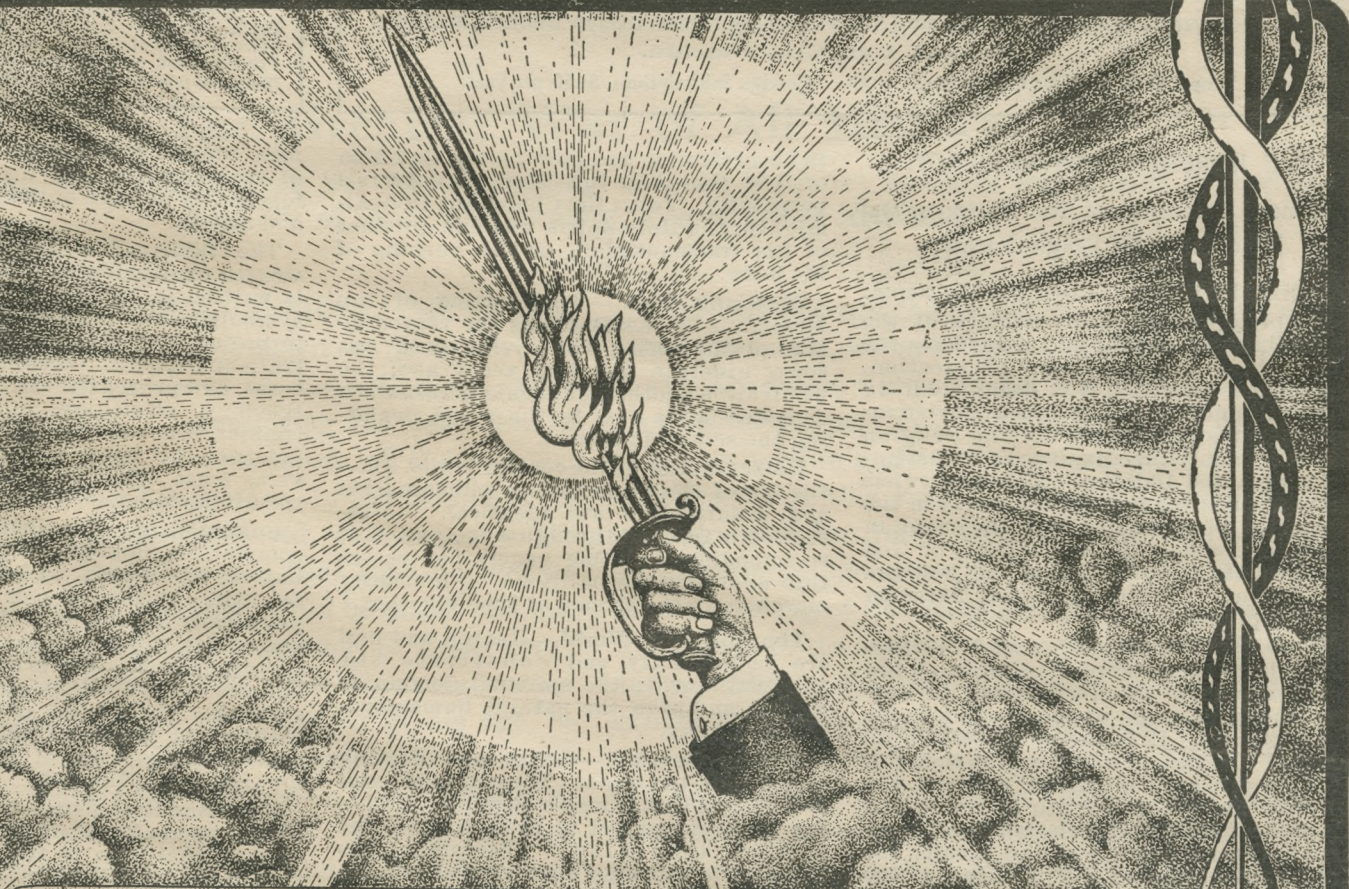
# THE FLAMING SWORD

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## CONTENTS

THE GREATIST WAR OF ALL HISTORY.—THE PROPHET'S VISION OF GOD, KORESH

STUDIES AND REVIEWS.—The Retaliation of the Jewish Bankers.—The Old Beliefs Supplemented by the Truth.—The Protest of the Weak, LUCIE P. BORDEN

PHASES OF THE GREAT YELLOW PERIL, BERTHALDINE, MATRONA

EDITORIAL PAGES.—The Numerous Products of Competism.—Problems in Solar Physics.—To "Measure" the Earth's Rotation.—Mechanical and Parallaxic Angles.—"White-washing" an Ancient Custom, THE EDITOR

COURT OF INQUIRY.—Some Fatal Admissions.—Dogmatic Modern Science.—Famous Scientific Frauds.—Weekly News-Digest, THE EDITOR

ASTRONOMY

RELIGION

SOCIOLOGY



# The Flaming Sword

Estero, Lee County, Florida.

Devoted to the promulgation of Koreshan Universology; to the Perfection of Human Character and Life on the basis of the Principles of Religious, Social, Commercial, and Political Relations; and to the Discussion of Current Topics and Events.

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## THE KORESHAN UNIVERSOLOGY.

### A General Summary of the Doctrines and Principles of the Religio-Science.

**K**Oreshan UNIVERSOLOGY is a complete system of the Science of the great Universe of life; and it involves the knowledge of the Creator and his creation. The name by which it is designated, in contradistinction to perverted Christianity is KORESHANITY; and the new Religion must supplant Christianity, as Christianity supplanted Judaism. Koreshanity has come to fulfil the hope of the world in the liberation of humanity from the curse, in the establishment of the Kingdom of God in earth, the introduction of the New Era of Light and Life, of universal harmony and happiness.

What does Koreshanity teach? We present a brief summary of the System—a few cardinal points, which will serve to suggest the great scope of the System in its completeness. It is the antithesis of all modern theories, of all schools of thought. It is the climax of all mental progress, the ultimate and absolute truth of Being and Existence; it is the revelation of all mysteries, the uncovering of the occult; the true explanation of all phenomena, the scientific interpretation of Nature and the Bible.

**Cosmogony.**—The universe is a cell, a hollow globe, the physical body of which is the earth; the sun is at the center. We live on the inside of the cell; and the sun, moon, planets, and stars are all within the globe. The universe is eternal, a great battery, and perpetually renews itself through inherent functions, by virtue of which it involves and evolves itself.

**Alchemy.**—The Science of Alchemy is the Philosopher's Stone, the Key to the mystery of life. Chemistry is false; Alchemy is true! Matter and energy are interconvertible and interdependent; they are correlates; matter is destructible; the result of its transmutation is energy. Alchemy is the key to the analysis of the universe.

**Theology.**—God is personal and biune, with a triunity of specific attributes. God

in his perfection and power is the God-Man or the Man-God, the Seed of universal perpetuity. Jesus the Christ was God Almighty; the Holy Spirit was the product of his transmutation, or the burning of his body.

**Messianic Law.**—The coming of the Messiah is as inevitable as the reproduction of the seed. The divine Seed was sown nineteen hundred years ago; the firstfruit is another Messianic personality. The Messiah is now in the world, declaring the scientific Gospel.

**Reincarnation** is the central law of life—the law of the resurrection; reincarnation and resurrection are identical. Resurrection is reached through a succession of re-embodiments. One generation passes into another; the millions of humanity march down the stream of time together.

**The Spiritual World.**—Heaven and hell are in humanity, and constitute the spiritual world; the spiritual domain is mental, and is in the natural humanity—not in the sky.

**Human Destiny.**—Origin and destiny are one and the same. The origin of man is God, and God is man's destiny. God is the highest product of the universe, the apex of humanity. Absorption into Nirvana is entrance into eternal life—in the interior spheres of humanity, not in the sky or atmosphere.

**Immortality in the Flesh.**—Koreshanity declares and defines the laws of immortality, and its attainment in the natural world. The first step is recognition of the Messiah and the application of his truth. KORESH was the first in modern times to announce the possibility of overcoming death in the natural world, in the flesh.

**Celibacy.**—The saving of human life consists in the conservation and appropriation of life in humanity. To become immortal, one must cease to propagate life on the plane of mortality. The standard of Koreshan purity is the virgin life of Jesus the Messiah. The Central Order of the Koreshan Unity is Celibate and Communistic. Celibacy obtains in the central nucleus, never in the world at large.

**Psychology.**—Koreshanity points to the basis of all psychic phenomena—the hu-

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man brain. It explains the phenomena of spiritism, mental healing, etc., and teaches the science of the relation of mind and matter.

**The Bible.**—The Bible is the best written expression of the divine Mind; it is written in the language of universal symbolism, and must be scientifically interpreted. Koreshanity demonstrates the truth and scientific accuracy of the Scriptures, and proves its astronomy, alchemy, theology, ethnology, etc. There is no conflict between the Bible and genuine Science; the Bible and the natural universe must agree in their expression of the divine Mind.

**Communism.**—Koreshanity advocates, communism, not only of the goods of life but of life itself. It has not only the scientific theory of communism, but is practically communistic in the relations and affairs of its own people. In this it corresponds to the primitive Christian church, where all things were held in common. The bond of the true communism is the true religion, and the central personality of the divine communism is the Messiah.

**Koreshan Socialism.**—Our Social System is patterned after the form of the natural cosmos; that form is the natural expression of the laws of order. We demonstrate the fallacy of competition; advocate the destruction of the money power; the control of the products of industry by the government, and the equitable distribution of the goods of life. Koreshanity will abolish wage slavery, and make it impossible for men to accumulate wealth and impoverish the people.

**Church and State.**—The true form of government is the divine Imperialism, the unity of church and state; such will be the Kingdom of God in earth. The Government of the New Age will be in the unity of the empire and the republic, involving the principles of all present forms of government, which are but fragments of the perfect system which existed in ancient times—in the Golden Age of the past. The government of the universe is imperialistic, and humanity will constitute a unit only when every class is replaced at rest and liberty as are the strata, stars, and spheres of the physical cosmos.



# The Flaming Sword

*"And He placed at the East of the garden of Eden cherubim and a Flaming Sword, which turned every way to keep the Way of the Tree of Life."*

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ESTERO, FLA., SEPTEMBER 19, 1905. A. K. 65.

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## The Greatest War of All History.

Not the Russo-Japanese Conflict, but the Impending War of Nations; Spirit of Peace Not Embodied in Engines of War; the Coming Age of Order and Peace.

KORESH.

THE SPIRIT OF THE KORESHAN UNITY is that of peace; it is also the spirit of prophecy. It might appear to such as have no discrimination, that because of our declarations regarding the condition of the human heart and the prospects of the history-making future, we encourage war. In the beginning of the Christian age the Lord declared, with regard to the then future of the Jewish people, that the time was at hand when the city and temple would be razed, and not one stone would be left upon another, of those great and apparently enduring walls. For these and other remarks in condemnation of the spirit of his age, he was taken and murdered after a mock trial in a country where the rights of the citizen were as well protected as they now are in the United States. Men did not then discriminate between prediction and the enunciations inimical to the integrity of the nation, and the spirit of anarchy which contained the spirit of violent revolution. Nor will men today distinguish between prescient understanding and the desire for rapine and bloodshed.

Koreshanity looks for the fulfilment of all that the Lord's advent signalized, when he was in the earth nineteen hundred years ago. The great day of peace and rest will certainly come; but it will be fulfilled upon the basis of the principles enunciated and practically applied in the inauguration of the church in which was the womb of the regeneration of the Sons of God. The competitive system of industry and commerce is strictly pagan, and in operation is the antagonist of the system which the Lord instituted at his advent.

To demonstrate the condition of the heart of the world in general, we have but to present the experience of the Koreshan Unity at its head center in Estero, Florida, for the past year of its existence. For the sake of self-protection and for the general good of all of the inhabitants of this locality, including those who did not belong to the Unity, we announced the purpose of establishing an incorporated town. We publicly advertised a meeting of the citizens of the locality, according to the laws of the state, for the purpose of discussing and considering the advisability of incorporating an extended district. Some of the citizens refused to attend the meeting, and at once began an effort to prevent the incorporation. Rather than enter into litigation, we consented to exclude from the corporate limits all objectors residing and owning property within the outside limits of the territory to be included in the incorporation. Notwithstanding the fact that we allowed all they asked for, there was a one-sided bitterness engendered which extended into a boycott of our Institution, which continues after a liberal treatment from us, founded upon the broad principles of Christianity.

We have here a community of some hundreds of people, with a continuous influx from the outside world; and it is but natural that, if for no other than sanitary purposes, we should desire the right to protect our citizenship from the dangers of the unsanitary conditions which one family, even, might impose if not under the sanitary regulations of an organic and corporate community. The county, even, was aroused, and assisted the one dozen objectors of municipal regu-



## The Flaming Sword

lation. The bitterness has been so great that the writer has been constantly warned against the threats of those who should be neighbors, to "put him out of commission." Only a few days since, some of our people were advised that one dozen men had made the threat that within one year Dr. TEED would be murdered.

The Koreshan Unity instituted measures to benefit the citizens of the locality with a postal service, which was carefully conducted in the interests of all, whether Koreshans or not. There never was any fault found with the office by any but two scoundrels who were not particularly interested in the concerns of the office. These men poured into the Post Office Department at Washington a continuous consecution of false reports of the Koreshan Unity, until the Department, to favor the pull of two men, discommoded an entire community. (One of these men died a miserable death, due to dissipation; and the other leads an equally miserable life.) This condition is the result of the degeneracy of the human heart. Those people were professors of the Christian religion, and constitute a fair example of the entire heart of the Christian world.

What is true of our experience is also true of the Christian world at large. Russia is one of the foremost of Christian nations. In her attempt to rob one nation and restrain the development of another, her Christianity has been humiliated by the heroism of what that same nation has called a pagan empire. The great Christian bluffer has been brought to terms by a nation not within the pale of the Christian fold. Considering our experience with Christianity and the human heart, and our observation of the spirit of the world in general, as indicated by its activity in the affairs of men, we may legitimately conclude that the time of peace is not now. Something deeper than arbitration must enter the heart before there can be established the world's great peace. So long as there is a necessity for arbitration to settle the difficulties arising in the relations of men, the spirit of peace is not in the heart of the nations. So long as there are difficulties to arbitrate, the spirit of that peace which the Lord came to institute is foreign to accomplishment.

A Japanese banker has expressed his opinion of the peace lately brought about through the efforts of the President of the United States. He said, according to the *New York Tribune*, "That he believed the peace terms made at Portsmouth a disgrace to the Japanese Empire." "He further expressed the opinion that the terms arrived at between the Japanese and Russian envoys would not bring about a lasting peace between the two nations, but that his compatriots would continue as antagonistic to the Russians as they have been throughout the war." "Mr. Iwahira also predicted the downfall of the Katsura cabinet at Tokio, which is the opinion expressed by many other prominent Japanese."

What is the attitude of Russia at this juncture? The Russian plenipotentiaries are jubilant. Over what? Because they have procured, through the aid of President Roosevelt, a settlement which they had not even the faintest hope of securing. Roosevelt stepped into the breach and said, with the authority of the United States, "Thus far and no further shalt thou go;" not in these words, but at the "psychological moment," through the psychology of the Government, which becomes responsible to Japan and to the world for the result of these negotiations.

Russia says, through one of her most representative men: "Personally, I am satisfied, thoroughly satisfied." He also said that he considered that Russia, by the terms of peace, got all that she could have obtained by prolonging the war, especially since without a fleet she would be unable, no matter how victorious she might be on land, to attack the Japanese at home, or retake the Island of Sakhalin. It was obvious that the Russian plenipotentiaries had scored a diplomatic success, and he had no criticism of the terms in any particular. This is declared to be the opinion of the most influential man, next to Witte, throughout all Russia.

How has the defeated Russia succeeded in scoring this signal diplomatic victory? We answer, (according to the best authority at our hand,) through the interference of the Government of the United States, represented by its President. Notwithstanding this diplomatic victory, what is the true status of the great Russian empire, in relation to her attitude before the war? She thought she had the world conquered and at her feet, in consonance with the predictions and will of Peter the Great. She was just upon the verge of dictating to the nations the character of the commerce they were to extend in the far East; but the great bully is whipped and cowed. No wonder that she goes into ecstasies over the results of the peace negotiations at Portsmouth!

Japan's magnanimity is greater than her prowess in the arena of conflict; she has scored the diplomatic victory, though it may not now appear to her or to the world just where the victory applies. What she possesses as a consequence of the war, is manifold more than all of the cost of men and money. Her position as one of the first-class nations is enough to compensate her for all of her losses. Is war a good thing, then, that Japan has been so benefited through its power? The Lord said that he came to set men at variance, and that he came not to send peace, but a sword. This war is one of the results of modern Christianity, and one of the consequences of the planting of the Christ in the soil of the unregenerate human heart. War is not right, but it is one of the necessities of that progress which will ultimate in the true civilization and the final peace of the world.



Henry Clews says that there will be no more great wars. He is reported to have said that he believed "that the Russo-Japanese war would be the last great war in history." The great war has not yet come; the greatest of all the wars is yet to eventuate. There will be such a destruction by war, that all other wars will pale into utter insignificance at the contrast. There will come a time such as never was, no, nor never shall be, else the whole Christian system is a fake. The present condition of the world, as indicated by the direction of inventive genius toward the development of the quickest and surest means for the destruction of men, is the sign of war. Military and naval armaments in an accelerated increase do not augur well for the peace of the world. "Oh! it is just for self-protection, not for invasion." Protection against what or whom? "The enemy, of course." There will be no enemies when the world in its heart is at peace,—but the peace of the world is not now.

#### THE PROPHET'S VISION OF DEITY.

The Wonders of the Divine Humanity Seen by Ezekiel; the Meaning of the Marvelous Things Seen and Heard.

KORESH.

IN CONTEMPLATING the most wonderful presentation and description of the Divine-Human, as given by the prophet in the first chapter of the book of Ezekiel, the mind at once recedes to the innermost recesses of the soul, there to form an indissoluble union with the Lord, whereby, unified with the man, he may become the human understanding into which the Word himself, the Lord, may be ultimated. A full comprehension of the name of the prophet is essential to an understanding of this prophecy; for in the name is contained the truth which Ezekiel as a prophet came to predict.

It is well known that the word *El* expresses the idea God, and, employed as an ending, signifies that God is related to whatsoever goes before as expressed in the term to which it is allied. The words *Ezion*, *Ezel*, *Ezra*, all convey the idea of strength; *Ezion-geber* signifying the tree or the wood of the man. *Geba* implies hill, because it expresses the height or limit of elevation; it also implies cup, because it is the fulness. The word *Ezra* means the court, the place of power and authority, and also implies help; in help there is always addition of strength. *Zion* is the place of strength, a hill, the hill of the Lord, God being in her.

The word *Hezekiah* contains the implication of both strength and joy. The word *Ahaz* means one that takes and possesses the Word. *Ah*, the ending of *Hezekiah*, and *he*, the beginning of *Hezekiah*, embody the word *Hava*; with *ah* prefixed, it would embrace what is contained in *ahava*, the essence of generation; the word *ah*, as a terminus, signifies possession,

coming into possession, as in fulness of time; while *ah* as a prefix, conveys the idea of the beginning of time. We find, then, in the word *ahava*, all that is embraced in the beginning and the ending.

The word *Jehovah* is a corruption of the word *Yavah*, which signifies self-subsisting, God as manifested in the form of the essence (that which is refined) of the humanity involved or infolded as the product of generation, and therefore the beginning or the seed of a new dispensation or regeneration. The word *Jehovah* or *Yavah*, then, embodies the great truth or mystery of God manifest as the seed of man, the Son in whom exists the Father; for, as embodying the seed as the Son, he infolds the Father as the projector of that seed.

The word *Ezekiel* is supposed to mean the strength of God; but the mere translation of a word embodying so much as does this term, which to the common understanding signifies not much more than mere muscular or will power, fails to convey to the mind the great knowledge treasured up in it. One of the grandest conceptions of the natural mind regarding strength, is the power of a giant intellect to control the masses, even if it be done through arbitrary authority. Men talk of the strength of God, the power of God, as if allied to the human will; as if God, by the exercise of his will, by mere fiat, in the voice of authority, could destroy or build up. Man, in estimating the strength or power of God, is too much inclined to make it coincidental with the will of man, except that it preponderates over man's will. In estimating the will or the strength of God, it should be taken in direct contrast; for the will of God, who is the first and the last, the self-existing, must be in direct contrast to the will of man, who "is born in sin and shapen in iniquity," born to die.

The word *ahava* means the essence of generation; and the word *Jah* or *Yah*, everlasting. The word *ah* as a suffix, implies ending; but as a prefix it implies beginning. The terms beginning and ending seem to destroy the idea of everlasting, for that which has a beginning and an ending seems not to be endowed with the attribute, everlasting. The Latin word *esse*, to be, is the origin of the English or Anglicized word *essence*. The word *essence* is from the Latin *essentia*, from the Latin *esse*, to be; "and is that which constitutes the particular nature of a being or substance, or of a genus, and which distinguishes it from all others; that which makes anything to be what it is, or rather the peculiar nature of a thing; the very substance; existence." (Webster.) The English did not originally possess the letter *j*; but the letter *i* was employed when the sound of *j* as now given, was used.

The word *Yah* or *Jah* (*y, h*) is either "I am," or "I will be;" for it emphatically expresses the will of God. *Yah, Yah* (yes, yes) denotes emphasis—I will, I will; it



expresses both existence and action; therefore *Yavah*, as denoting the name of God, expresses the will or the power of God; but if God's will and man's will are not considered as in direct contrast, the mind is misled. God's will might be confounded with, or likened unto the authority exercised by man, which dominates in selfishness, assuming the man's will to be the guide of authority on the origin of the root. The word should be rendered, "I will be what I will," or "I will be what I will be; I will have power; I will exercise authority; I will have everlasting dominion." *Ahava* or *yay*, means, "I have the everlasting; I have life; I am."

*Am* is the first person of the verb *to be*, in the indicative mode, present tense, and is the root of the verb *to love*. As a root, *am* signifies to love; and taking love as the primal attribute of God's character, "I am that I am" would be more appropriate than "I will be what I will be," as the rendering of the Hebrew *Yavah*; but "I am" conveys the sentiment of death; and as God is eternal, we would naturally be inclined to change "am" to "will," as being most expressive of God's power to exist and have everlasting dominion. As the word *am* embodies a property, quality, or power that cannot be found in the word *will*, (for *am* expresses love, and *will* does not,) we prefer to retain the rendering *am*,—if we can make love and death attributes of God.

*Ahava* is the essence of generation, and, as the essence of generation, is the seed of generation; for in the seed is embodied the life, or the essence of the organism. Hence, in the essence is the seed or strength; for the strength is in the seed—the strength is the seed. The word *Ezel* signifies, *God walks*; in walking he manifests life or strength, and this life or strength he derives from his seed. In the word *ez* we have the root or power of standing or walking; and in *ek*, to be round, which is the completion of form. It also signifies chariot; but a chariot means to conjoin the divine and the human in understanding; (also theocrasis) to join the love of God with the wisdom of God, in the man's understanding of God's essential truths by which death in the body may be overcome.

The signification of the letter *I* is wisdom; *Y* has the same significance. The letter *I* signifies wisdom, because wisdom is the correspondent of natural light; the eye of God is the single center of reception and transmission of wisdom. God's strength is in the "I am," for *I* is the wisdom, and *am* is the love of that wisdom; but the "I am" would be nothing if it could not be ultimated in the supreme Angel, the Lord, and in all angels in the special sense of understanding. The love and the wisdom of God must flow from a common center to a common circumference; the point of the ultimatum of that love and wisdom is in the human understanding which, in its relation to the center,

would form a circle. This circle or circumference would form the body or protective sphere of that which is within; this would be the wall or the strength of that which it contained. It would be roundness, and, as affording protection, it would be a chariot. The chariot of God would also be the strength of God.

But we are considering the center and circumference as wisdom and understanding, and not as things having natural form; they are, therefore, only the coincidents of these. Love and wisdom, flowing from a common center to its ultimate, would assume, in the understanding, the infoldment of truths. The word *Ezekiel* embodies, as its signification, the strength of God; but God's strength is in his essence, or in his seed, for his essence is the strength of God. In the name *Ezekiel*, then, are embodied the truths which were portrayed through the organism of the man or the prophet. His visions were of God. This is not to be understood as implying that signs or visions were given to him from God, for such meaning is not conveyed in the language. He had visions of God—not from God; those visions were parts of a grand whole, and the completion of that whole, as ultimated, was the likeness of a man. In the fifth verse of the first chapter of *Ezekiel*, is a general presentation of his visions. "Also out of the midst thereof came the likeness of four living creatures. And this was their appearance; they had the likeness of a man."

The word *am* embodies the two general properties of love and death. The sole office of love is to yield itself for another or others. It is only by thus yielding itself (which is the essence, the seed, or substance) that it can be anything to itself; hence the love of God as manifested to the world, that his love might assume strength in the understanding of the human, the understanding as ultimated in humanity being the product of love and wisdom conjoined in the Angel man.

*Yahvah* signifies "I am that I am; I love that I love;" but to love is to give, to yield "that I am" to "that I will be." "I will give my love for the life of the world; I will project my seed, which is my love conjoined to my wisdom, into human form, which is my Son, the promised seed, my essence, my strength, for it is ultimated in my Angel, wisdom and love in understanding; in him I am. He is the everlasting God; all things were created by him and for him. In him, the Lord Jesus, is my essence, my seed; he is my seed. I have sent him to do my love, not my will. I have sent him to die (*am*); that what is ultimated in him may also be projected by regeneration into human angels, that I may continue my life, or my love and my wisdom in my right hand, the hand of power, the human angel—understanding."

But in projecting the "I am" into the natural man, it flows through and from the natural, Angel man, into the understanding of the rational, who is also the perverted or inverted man; and then, by the rational, natural, or sensual man, it becomes the "I will" in spiritual death, so that the "I am," in the perverted or spiritually dead man, becomes the *Eyeh esher eyeh*; "I will be that I will be."

(TO BE CONTINUED.)



## New Century Studies and Reviews

Lucie Page Borden

### THE RETALIATION OF THE JEWISH BANKERS.

The Kishineff Massacres React Upon the Russian Empire; War Loans Refused Russia by the Jews; "the Scourge of God."

THE JEWISH BANKERS have refused to negotiate any more Russian loans for the purpose of continuing the Japanese war. This is retaliation. M. Witte, the Russian plenipotentiary to the peace congress, has shown that the sympathy felt in this country for Japan in the present contest is perfectly understood in Russia. It is due to the preponderance of Jews among the emigrants from all nations pouring into the United States.

The wealth of the world has been aggregated by the representatives of a nationality so thoroughly endowed with the faculty of acquisitiveness as to be forbidden by Moses to make use of the animal especially representing that quality. The Jews are in a position to retaliate by closing their doors to those who have driven them into the streets, burned their houses, sacked their shops, murdered their sons, and assaulted their daughters. The money power of the world has to be consulted over Russian loans; and there are certain pages of Russian history, known as the Kishineff massacres, which were written upon the hearts of these survivors of the house of Israel. The whole venom of the Christian church centered in the Russian church, could not have produced a larger percentage of victims than is found among the residents of Russia known to belong to the Jewish faith.

The stringency in the money market shown frequently, tells that the Jews have laid a finger on the arteries of the world's commerce to obstruct the free flow of its energies. Kishineff meant more to the civilized world than was apparent at the time, although it sent a convulsive shiver through the nations to hear of such cold-blooded tyranny. Now the time has come when Russia needs help. Whither shall she turn if not to the despised Jews whom she has ejected from her realm? Their answer is ready. "No money of ours shall aid you to carry on this war begun in the spirit of aggression. We will not help to spread the conquests of a nation whom we despise. The Orient has no need of Tartar oppression."

This is the opinion of the Jewish bankers. Can we blame them? Can Russia herself fail to see that her sins are visited on her own head? The unfailing refuge of the Jews today is America. They are finding a home by thousands where they are made welcome. Is it any wonder that the sentiment of this country should be pro-Japanese, as M. Witte says, to a very large extent, when this country has no trouble in dealing with these refugees, but finds them anxious to become good citizens?

The Anglo-Saxon race has no accession to its numbers to compare with these children of the prophets. The dark-skinned Hebrew people worship the God of their fathers. The Anglo-Saxons worship the Christ who came of a Jewish mother. Surely, when the Russian church stands for the same God, they can bear with his racial ancestors if they do settle within the bonds of the Czar's dominions. But, they say, the reason why the world hates the Jews is on account of the rejection of Christ by his own countrymen. Then why not turn against the descendants of the Romans for the same reason? The Roman soldiers mocked and scourged the noble One. The Latin races have been Christianized, while the Jews remain unto this day looking back to Moses and the prophets.

So the Jews must bear the brunt of the world's scorn. If M. Witte has further desire to improve public sentiment in America, he must show reason why the sins of the fathers should be visited upon the children by Russia, when the word of the Lord is: "Vengeance is mine and I will repay." The Christian doctrine, "Forgive your enemies," might be applied even toward those whose religion is different. No enmity is so strong as religious enmity. Half the misery of the world comes from that source.

The Jewish bankers are the fathers of children who intermarry with the Anglo-Saxons and share in the benefits of their civilization—so their sins are absolved by the potent spell of money, for like charity it covers a multitude of sins. The new Messiah comes of the Anglo-Saxon race, and the incorporation of the Jewish stock in America shows that the loss of national existence means other privileges. It means that the Jews are to come into a share of the blessings and privileges of the Golden Age. They come to a land where they can be put into rapport with the culminating factors in human destiny. The peace negotiations would have been broken off before now had it not been for the retaliatory measures of the great banking houses. The retaliation they have instigated, just though it be in their eyes, may fall upon their own heads. If they refuse help to carry on the war, they may hinder the destruction of the empire they dislike; for Russia is by no means victorious, and what she refuses now may be extorted by force later in the contest. The Kaiser has termed the Japanese the "Scourge of God."

### The Old Beliefs Supplanted by the Truth.

THE FALSE CONCEPTION of God as the first person of a trinity known to be incomprehensible, was taught in the early part of the century just past, and has held its place in the orthodox catechism and the creeds of many denominations to this day. It has been developed partly through fear, partly through the Copernican hypothesis of an incomprehensible universe. Errors in theology and in science go hand in hand.

It is very well known that one of the most accomplished women of the time was educated in so severe a manner by her parents as to undermine her naturally



buoyant temperament and render her a morbid young theologian, when she should have been playing with her doll. She has said in her autobiography that God the Father inspired her with so much aversion that she altered the Lord's prayer to suit her feelings, praying always, "Our Jesus, who art in heaven."

The same child was overwhelmed by her sense of sin so completely as to rouse her parents night after night to pray for the salvation of her sisters. She was so thoroughly imbued with the fearful state of those elected to be lost that her tears burst forth at the sight of an infant and she exclaimed in distress, "Send her back to God, so she may not grow up to be lost." Her father tried to comfort her over the little one's future, saying, "We will pray to God that he may make her a Christian." "But father, if she is not elected to be saved, how can she be?" cried this youthful follower of Calvin and Edwards.

The foreshadowing of Unitarianism as a revolt against this doctrine, was it not found in these young lives made painful? No wonder that the first person of the "trinity" became a perfect *croque-mitaine* to the children. The same little woman on one occasion had been to church. The Rev. Francis Wayland, afterward President of Brown University, was the pastor. "Who preached?" said the child's mother when home was reached after the meeting. "God was in the pulpit and prayed, but he did not preach. Jesus Christ preached and I liked him best," said the discriminating child. The thin cadaverous pastor had been assisted by a handsome young minister with a tenor voice.

The Trinitarian belief came to a focus in modern orthodoxy, and has to pass away like other errors of faith. When the sun rises he dispels the clouds. The decline of modern orthodoxy came in with the christian science church, and is progressing toward the final disintegration of the body of doctrine known as Calvinism. Swedenborg saw John Calvin sawing wood in the spiritual world. Whosoever is able to discern the spiritual significance of the occupation may discover the man's status.

The decline of modern orthodoxy has been accompanied by the rise of a new system of astronomy, which is destined to sweep the errors of the past into oblivion. The cellular universe is comprehensible and shows that it is the work of an Artist,—one who can be understood through his works. Cosmogony may correct the errors of theology, because the true system shows that the Trinitarian divinity does not exist in Nature. The man who is Father, Mother, Son, is the God-Man.

#### The Protest of the Weak.

WHAT WOULD the Siberian exiles say to the peace conference could they reach out their thin hands and lift their gaunt faces toward the envoys of another nation? Would they not say that the great Russian empire could not claim the intervention of any power until it had settled their own claims, and that it was by no means entitled to the seat of honor at the feast?

Diplomatic etiquette kept the guests standing at luncheon when the envoys met President Roosevelt, lest either side take umbrage at the precedence accorded its adversary. If the civilized world were to think of the Siberian exiles it would grant the post of honor to the representatives of the barbarian people rather than to those of a people ostensibly Christian, whose hearts are not soft enough to release all their state prisoners when an heir is born to the throne.

The Siberian exiles stand and plead "not guilty," at the bar of justice. They say that their fetters have been riveted by a power which now stands not in the position of a conqueror, but as one destined to fall by its own want of cohesion.

## General Contributions

### PHASES OF THE GREAT YELLOW PERIL.

The Character of the Yellow Money Power; the Yellow Fever at New Orleans; Suggestions Regarding the Prevention of the Fever Plagues.

BERTHALDINE, MATRONA.

IN THE BUDGET itemizing Uncle Sam's numerous responsibilities, should be written in "caps," "GOVERNMENT INSPECTION AND MILITARY REGULATION OF MUNICIPAL SANITATION." Until the personal presence and power of the Father-Mother Deity in man is scientifically confessed by this nation, Uncle Sam must continue to act with his military arm, the requisite part in all matters requiring salutary national discipline.

"The yellow peril" confronts this nation in several ways, destructive to the mental, moral, and physical integrity. First, as the yellow money power, jaundiced and damnable in its every aspect, and long proclaimed by the priests and prophets as "the root of all evil." Government destruction of the money power as a prime factor in laying the foundation of a world of peace, Uncle Sam needs God Almighty and this nation to help him accomplish. Government destruction of impediments to free trade and labor, is another requisite for the free circulation of the "one blood,"—God's truth, which can make of one flesh the life of all nations. This blood is that of the ONLY living and true God, the genuine Man having the Science of the Water of Life.

One of the least rationally considered phases of the "yellow peril" is disease flourishing at present in New Orleans, under the title of "yellow fever." Scientists so called, noble in self-sacrificing zeal, are fighting the yellow pest with all the known means at command. "Deliverance" will come, but it will not come to stay until scientists, particularly scientific physicians, know how to strike at the root of all evils and diseases—the love of sex commerce disastrous to life. However, the Government, aided by New Orleans herself, could accomplish a betterment of the city's sanitary conditions by



an immense improvement in the disposition of her animal filth, the bodies of her dead being included in this term.

New Orleans is and will be where she is for some time—"low down," unless some physical cataclysm gives her a great uplift, which would make it necessary for her to renew her youth on a higher plane of natural existence. Being a "low down" but necessary city, government engineers should be provided to solve the problems of efficient methods and sufficient means to provide for the pumping up and rapid transit of the filth of her wastes. These wastes have hitherto trailed their slow lengths along in gutters all over the city. They should be pumped into automatic, chemically disinfecting, get-at-able, above-board conduits leading to far outstanding *gehennas* or places of final burning. This final burning could transmute all the wastes of life into commercial fertilizers. For the bodies of the dead crematories should be provided, and people preferring their dead bodies to be given over to the worms of slow decay should be compelled to remove them to barren plateaus needing fertilization for future usefulness.

The resurrection of the body of Christ is a scientific certainty, but it will in no way be aided by the rotting bodies of mortals in great cities like New Orleans. The story of the inhuman ghouls who barter in graveyard accommodations in New Orleans, seems past believing. Burial space being limited and the soil being watery, a grave for a consideration is said to be made to do successive duty for successive bodies piled in, whose slimy ooze seeps from tombs to befoul the air, fill it with stench, and make it ever attractive to that famous purveyor of venom, the *stegomyia* mosquito—"Amos," for short, we will call this mosquito. He has quite a long innoculating bill, which he dips into the seeping filth of the animal wastes of corruptible dissolution. In this the pest microbes are generated, which serve as the first course of his menu. Having enjoyed this appetizer, accompanied by a little of his own music, he hies away to alight on some human corpuscle of the body politic to wipe his bill and take his second course. In this way he accomplishes a double feat of Amosnic skill, blood-sucking and innoculating another victim for the ghoul of the graveyard.

It would be well to lower the diet of "Amos" to the starvation point, since it is not easy to raise the city of New Orleans. One most valuable way of so lowering the mosquito's diet, is by adoption all over the South, of a rational, scientific system of disposing of that waste of life called "the corpse." This world, we are told by the Apostle of the Lord Jesus, is reserved unto fire, to complete its purification. The purification is begun by water, the water of genuine science applied to life for the restoration of immortal manhood. The body of the immortal manhood will "not see corruption," but will pass out by a divine consummation, the fire of its own theocrasis or translation, to the spirit of eternal life. An aid to the scientific attainment of immortality will be derived from ceasing to cling with the tenderness of an eternal affection which belongs to

God only, to mortal forms of corruptible dissolution which, during a very brief space of time once contained an evanescent, attractive, mortal spirit.

A mortal spirit in passing out of a diseased and corrupting body, passes into the active mentality of a still embodied spirit spiritually attractive to it, which in time in its turn, is attracted back from the spiritual plane of being in all of its descending natural degrees, till it is through the lusts of the flesh and the pains of iniquity, reëmbodied in a tenement of clay, for a new generation of mentality, both progressive and retrogressive, into which its personal consciousness of individual identity is absorbed for the time being. The individual identity of the spirit of the man that goeth upward as the flame of eternal life, has at the termination of grand cycles in its eternal career, periods of available recurrent memory, admitting of a review of all the chapters of its personal history. These it reads for the appreciative enjoyment of Wisdom's ways of maintaining her eternal knowledge of how to perpetuate the eternal life of the universe, which she and her children so richly enjoy. The heart of Wisdom, the Father of Lights, is so true and great, that in the course of time every existing thing has its full quota of Wisdom's eternal joy, of which he, the great Scientist, is the ever loving, living, and revitalizing source, of which his wisdom is today the resource and continent.

New Orleans, if she would lay hold on life, must let go her hold on her charnal-houses of death, from which seeps corruption. She may maintain an armed peace with "Amos" for awhile by present methods, but she had better "save at the bung-hole," rather than at the spigot, and like Japan, sacrifice a mercenary spirit to the self preservation of her moral power. Death is ever the wages of sin. To sin is to practically ignore the laws of life. Mental, moral, and physical cleanliness, constitute godliness; and this is the command of the Almighty: "Be ye holy, for I am holy."

New Orleans, "low down" as she is below the great Father of Waters, may rise high in the esteem of a nation as a cleanly city. To get there she must refuse to lean on the fallacy and evil of the corrupted understanding of "science falsely so called." Furthermore, she must get a lien on the understanding of the truth and good of a genuine science of sanitation. This is the gold of the Gods to be applied to her municipal organization to make it ever more strong to eject, keep out, and destroy the things that would enter in to disease and defile her.

If she would honor the merits of the departed, whose earthly houses corruptibly dissolved, let her encase the safe conduits of destructive elements, with the marble she has wasted on graveyards and the tombs filled with rotteness and dead men's bones. Let her make the marble-covered conduits bases for works of the sculptor's art, such as will instill into the minds of the ever-existing passing millions of the great multitude, the virtues and graces of characters that make life worth living, and the Gods, the victors over death and hell, worth glorifying.





## In The Editorial Perspective.

THE EDITOR.



THE PRODUCTS OF COMPETISM are numerous. The giant tree covers Christendom, and deeply roots in the heart of modern civilization. From its branches are gathered multiform kinds of fruit, including monopoly, trusts, corporations, speculation, fraud in business, luxury for the classes, corruption in government—on the one hand, and oppression of the masses, poverty, discontent, strikes, boycotts, social chaos on the other. These fruits are found wherever competism prevails; even in America, where the people are supposed to be free, there is unmistakable bondage to oppressive powers operative in the spheres of the industrial economy of the West. From a new stand-point we observe the existence and prevalence of these evils; and we observe also the various attempts at reform and amelioration of the conditions of the poor and oppressed. Mere symptoms are treated, while the cause is overlooked and left to fasten more securely upon the world of human activity. We frequently point out the futility of so called remedies for existing economic evils. It sometimes occurs that some of our readers conceive that our pictures may be overdrawn. A friend has been kind enough to send us a criticism on an editorial appearing in our issue of May 23 of the present year, concerning the efforts of the larger German municipalities to benefit the poorer classes, noting the fact also that pawn-shops were *numerous* and well located in those cities; also commending the municipal authorities for their efforts. But we asked, "Would it not be wiser to adopt such measures as would prevent people from becoming poor?" We suggested that so called Christian countries might do as well as heathen nations relative to the lower classes, and stated that *such* poverty as is experienced in Germany is unknown in Japan; that there were no poor in New Zealand, and that all the Chinese are amply cared for. Criticisms from our readers are always welcome; and it is our constant effort to present only the truth. After reviewing the subject, we have but to reaffirm our former statements. The main thought was that it were better to adopt measures to *prevent* poverty than to care for the poor whose conditions are brought on by a false system of industrial economy. It seems to us that our friend has admitted our point, and then proceeded to criticise what he approved. The editorial will admit of re-reading and study. Effort is made, and for the most part effectively, by the Chinese and Japanese governments to so regulate the affairs of their subjects as to prevent pauperism. "The Chinese life," says the Historian's History of the World, "finds its support and center in the state. In the state are united all intellectual activities. \* \* The laws of China extend to all the relations of life. They determine the individual's share in the possession of the soil and the taxes to be paid to the state. \* \* But this code of laws which directs the Chinaman in all his movements, protects him on the other hand against willfulness and oppression, because its authority is unlimited, and no situation lies beyond its scope. The state is the sole owner of the soil, and gives possession to the individual only by way of loan. Every father of a

family receives a certain amount of arable land, from which he gives the state a tenth of the profits." There is a system of common property and common interest; and in both China and Japan the regulations are such as to prevent creation of poverty through over-accumulation of the products of industry in the hands of the few. In our former editorial we referred to China and Japan in general terms. We are quite willing to admit, however, that in some of the Chinese sea-ports poverty and degradation exist to some extent among certain classes of the Chinese people. Those ports are in touch with Western civilization; and the *curse of opium* and the *curse of competism* are responsible for the conditions. Opium was forced upon China by the British empire, and the fruits of Christian civilization have in numerous instances demoralized certain strata of the human world which come under their influence. But the Chinese in America are far from being paupers; we believe none of them are state dependents. We know that the people of the Orient are not generally so active as the people of the West; but they are not money-mad. The socialist propaganda of this country points, to New Zealand as the basis of a suggestion of what might obtain universally if socialism were adopted. New Zealand is so free from undesirable conditions which prevail in the powerful nations that many able writers have ventured to note that the prosperity of all classes in the islands is due to an approach to state regulation of economic affairs. Effort is there made to prevent poverty—and that is better than to institute measures to provide for the *poor* through various forms of charity.

"Scientists are trying now," said one of their number recently in an interview, "to learn whether there is any variation in the sun's rays. If there is, the fact will explain the seasonal changes. It will be a great thing to know that definitely." Why, it was thought that the seasons were all accounted for on the basis that the earth annually revolves around the sun! And every school-boy feels certain that he knows the real cause of the change in the seasons according to the calendar, no matter if the very *coldest* part of the winter occurs long after the sun has left Capricorn, nor if the *hottest* portion of the summer is at least a month after the sun has reached the tropic of Cancer and begun its spiral south again. "Variation in the sun's rays"?—how could that be from the basis of the Copernican conception—a giant sun producing heat by mere shrinkage, or burning a homogeneous primitive substance called super-heated gas? Perhaps if it is found that the quality of the sun's rays change according to the season, Koreshan solar physics may come in for a direct demonstration by scientists of the old school. But the scientist above referred to, connected with Johns Hopkins University, has many things to eradicate from his mind ere he concedes the truth of the Koreshan Cosmogony. He says he does not know what to do with the sun, it is such a "*prodigal old fellow*," and he cannot account for the great disparity between what is taught in the old system and what he takes to be a rational



standard of solar conduct. "Why," he says, "just think a minute. We call it hot here at 100 degrees in the shade, but as a matter of fact, this earth, which appears from the sun's distance to be about the size of a quarter, intercepts only about one two-billionths of the sun's total heat, and all the planets in the solar system will not more than double the amount intercepted. All the rest of this heat goes off into space and is lost, so far as we know." Then again, he has the idea that Nature is wasteful—that Nature saves nothing. "Nature is not economical; she's just the other thing—she's the greatest prodigal the mind could possibly imagine." And further, that there is going to be an end of the solar system in about a couple of millions of years—and so the end of all things will constitute as much a mystery as is now the beginning, as well as the purpose of existence. These conclusions are generally taken to be high science, but according to every test of reason, every entity of common sense, every vital thought of life, and every principle of the geometry of form and function, that which now passes current as "science," is but the veriest nonsense characterizing the puerility of the would-be scientists of this decadent and degenerate age.

At the time Copernicus gave expression to the fallacy taught by some men who lived prior to his time, that the earth rotates diurnally on its axis and revolves annually about the sun, there was no actual fact appealed to as a demonstration of the conceptions—mere appearances were taken as probable bases of the hypothetical conclusions. Centuries afterward, men began to consider it time to endeavor to *prove* the propositions; and so in 1851 M. Foucault devised his pendulum and gyroscope experiments; and it was heralded throughout the world that Foucault had actually proven the earth's rotation. It was not long, however, before the testimony of the pendulum began to contradict itself, so that it appeared that if the experiments of Foucault demonstrated that the earth rotated from west to east, other experiments with other pendulums as conclusively proved that the earth rotated from east to west, or in the opposite direction from that determined by Foucault. By and by more uniform results were obtained, but it was found that the pendulums indicated different speeds of rotation for the earth, and the gyroscope was no more certain in its so called testimony. Flammarion endeavored four or five years ago to revive the pendulum and make it speak *anew*. He invited many people to the place of exhibition, to "see the *earth* move." Instead they saw the pendulum move, while the earth remained stationary beneath their feet. Prof. A. Foppl, of Berlin, looks upon Foucault's pendulum and gyroscope as being crude affairs, incapable of giving accurate results; and so he has invented an ingenious top, suspended by wires and run by electricity, with which he proposes to "measure the earth's speed of rotation." But it is evident that the principal factor is the actual *speed of the top*—about 2,400 revolutions per minute. The idea is similar to that of Foucault's—that the instrument employed maintains its position in universal space independently of the supposed motion of the earth. Indicators on fine scales really indicate a change of relation

between the positions of the earth and the top. Either the earth or the top moves at a regular rate. If the earth rotates, the axis of the top is stationary. If the earth is stationary, the only thing to conclude is that the top has a precessional movement equal to the supposed speed of rotation of the earth. We affirm that the *earth* is stationary; and that the top is influenced by the diurnal motion of the sun in the physical heavens—which, of course, completes its revolution in the same time the earth is supposed to turn completely over. It is easier for the *top* to move than for the earth to turn—and the precessional motion of the top *is* visible and measurable.

The projection of a straight line by mechanical means, as accomplished in the Koreshan Geodetic Survey in 1897 on the west coast of Florida, is looked upon by some minds as involving factors of adjustment of instruments too fine to be the subject of any possible measurement or any degree of accuracy. Such an objection depends altogether upon which theory is favored in the application of fine points in survey or observation—it makes a difference with most minds as to whose "ox is gored!" The persons who urge such objections against the Koreshan Survey never question the accuracy of methods employed in Government survey, where *nice* adjustments must be made; nor do they consider the claims made by astronomers in the line of approximate accuracy in ascertaining the parallax of the "nearest fixed stars." Alpha Centauri is supposed to be 20,000,000,000,000 miles distant, and its parallax is supposed to be less than one-tenth of a second of arc. If the Copernican idea were true, the base of the parallactic triangle would be the diameter of the earth's orbit; but this would be to the distance to the star what the width of a window would be to the space of seven hundred miles. The measurement of the parallax of Alpha Centauri would be equivalent to the measurement of the distance of a light seven hundred miles away from a base line of only *two feet*! Now, the astronomer is supposed to be able to measure an angle as small as that; and to be able to note the shift of the stars produced by a wobbling of the earth's axis to the extent of only a few yards. Prejudice derails many a train of logic; there is safety only in removing all obstructions to true conclusion—and beginning with sound premises.

The process of "white-washing" has been going on for a long time. There were "whited sepulchers" nineteen hundred years ago—the Pharisees who assumed the appearance of strictly honest and pure men. White-washing is carried on more extensively today; not merely individuals are covered with coats of fictitious purity, but corporations are made to appear clean in the eyes of the classes; even the Standard Oil, vigorously attacked by able writers, is given coats of white-wash by special defenders of the notorious Rockefeller. The term "whited sepulchers" is old but scientific; it is indicative of the fact that the corrupt humanity constitutes the graves of the dead, the field from which the resurrection is to take place. Mortal humanity is an extensive graveyard; and it is in that field that the rattling of the dry bones will be heard.



# The Open Court of Inquiry.

THE EDITOR.

## SOME FATAL ADMISSIONS.

### A Modern Writer Reviews the Inability of Scientists to Solve Great Problems.

It is a matter of common knowledge that the progress of scientific discovery during the nineteenth century surpassed, both in bulk and in importance, the combined achievements of all preceding centuries. Constant repetition of this fact seems to have produced an impression in the minds of many people that we are nearing the limit of human knowledge; that, setting aside one or two apparently insoluble problems, there is really not much more to be discovered; and that all that is left for the twentieth century to do is to catalogue and classify the vast array of data already obtained, to establish the relations among phenomena and to unify isolated facts into the harmony of observed occurrences which we designate as law.

No very deep inquiry into the present condition of science is needed in order to show the fallacy of such an idea. Scientific theories are in a state of constant flux. As a matter of fact, even those that appear most solid are held only as working hypotheses, offering today the most reasonable reconciliation of various phenomena, but liable to enforced readjustments by the new discoveries of tomorrow. It is by this process alone that the whole body of scientific knowledge has been built up, piece by piece, fact after fact, each generation building on the work of its predecessors.

No investigator would for a moment countenance the idea that a point has been reached where this process is no longer necessary. For the amount of our knowledge is, after all, only relatively great; it is vast in comparison with that possessed by mankind a few centuries ago; but, face to face with the thousand and one problems of the cosmos, to which we vainly seek an answer, it becomes convincingly apparent that we have as yet garnered but a few pebbles, thrown upon the shore from the illimitable ocean of eternity. Space, time, matter, energy—what do we know about them? Little indeed. They are convenient names, a part of the complicated system by means of which we conceive and communicate ideas.

In astronomy, in chemistry, in biology, or in whatever direction we seek, we soon discover that the amount of our actual knowledge is pitifully small. The cave-

dweller knew as well as we that a stone released from the hand would fall to the earth. He did not call it gravitation, to be sure; but how much more do we know about it now that we have given the phenomenon a name? What is matter? We can describe certain observed properties of these and other things, but we neither know their source nor their essence, and are by no means certain of their relations. And some of our knowledge is but half-knowledge, after all. Astronomers tell us that the solar system is traveling toward the star Vega at a rate of about 400,000,000 of miles a year, but they do not know whether this motion is a drift or a part of an orbit. The number of questions to which such incomplete replies only are possible is indeed almost without limit.

There is plenty of work then, for the scientists of the twentieth century in the problems that are yet unsolved. It may well be that some of these can never be compassed by the [unenlightened human] understanding. Is the universe limited or limitless? What is life? What is the relation between mind and body? A century may prove far too short a time to answer such queries, if answer is ever possible. Nineteenth century science has accumulated a vast amount of data; it has constructed many plausible theories and some that have a strong appearance of probability. It remains for future investigators to demonstrate the truth. Within the last hundred years encouraging progress has been made in explaining "how;" the task of the twentieth century is to tell "why."—*Providence Journal*.

## DOGMATIC MODERN "SCIENCE."

### Popular Reaction Against Dogmatic Assertions Made From the Basis of Assumptions.

In an interesting article on the address recently delivered at Capetown by G. H. Darwin, son of the great naturalist, the *Boston Transcript* concludes by saying: "In short, with its most fundamental conceptions in this state of flux, science must take a less infallible and intolerant attitude towards those who, frankly admitting that they do not 'know it all,' insist that neither does science."

The reaction against the dogmatism of what our yellow newspapers call "modern science" is a notable feature of the thought of the world today. Thirty

years ago, "science," speaking through men like Tyndall and Huxley, practically arrogated to itself the prerogative of infallibility in matters of the material universe, and not merely in matters of the material universe, but also to some extent in the immaterial world.

It is no exaggeration to say that the teachings of these men amounted to a denial of the existence of anything that was not apparent to one or the other of the senses. They did not assert this denial in terms, perhaps, but they implied it in practically all that they taught. Hæckel of Jena, is today the fine flower of the school of Huxley and Tyndall, and he stands practically alone, the laughing-stock of most of his scientific contemporaries; not because of his not knowing many scientific facts, but because of his sweeping dogmatism upon these facts. He has not only logically developed the teachings of his preceptors, but he is isolated and the thought of the world has ebbed away, leaving him high and dry on the beach.

In the current number of the *Cosmopolitan* magazine, Mr. Garrett P. Serviss, who is known chiefly as the "scientist" for the Hearst publications, discusses the "Artificial Creation of Life." Mr. Serviss, whose employers have done so much to bring "Science with a large S" into the homes of the people and into disrepute, now calmly says:

"Every intelligent reader knows that many of these reports have been sensationally exaggerated. They have been met with denials, corrections, and contradictions, and some of the investigators whose work has given rise to them have grown indignant over the needless misrepresentations of their scientific labors. It is simply another example, but a very striking one, of the proneness of the untutored imagination to fly instantly to the farthest goal indicated by any idea which may be suggested to it."

It would be easier and simpler to say that, thanks to newspapers like those of Hearst and others imitating them, there has been generated a huge mass of superstition in the name of "modern science," and that it is the excesses of this superstition which are bringing the reaction. The sober second thought of the world in unmistakable tones says to modern science: "Let the cobbler stick to his last." There is quite a little truth in the famous definition of "dogmatism" as "puppyism grown up."—*Wall Street Journal*.





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## FAMOUS SCIENTIFIC FRAUDS.

Notable Instances of the Veriest Fiction Palmed Off as Fact on the Credulous.

"GREAT ASTRONOMICAL DISCOVERIES, lately made by Sir John Herschel, I.L.D., F. R. S., at the Cape of Good Hope. First published in the New York *Sun* from the supplement to the Edinburgh *Journal of Science*."

The pamphlet is a classic, and the possessor of a well-preserved copy deserves congratulation. At the time of the publication of this account in the *Sun* of August 26-31, 1935, even men of science credited the story, marvelous though it was. It is said that the eminent French astronomer Arago requested the French Academy of Science to send a deputation to the Cape to confer with Herschel. Yet the querist's discernment is good; the story does seem both sensational and not entirely veracious.

In several of the books of reference the statement is made that it was the work of Richard Adams Locke, then editor of the *Sun*, and Lewis Gaylord Clark, the editor of the *Knickerbocker Magazine*. This statement, which contains vital errors, may be run down to the authority of Benson J. Lossing, an historian of recognized inaccuracy; Clark had nothing to do with the story and Locke was not the editor of the *Sun*. The story was rehearsed in detail in the *Sun* of September 3, 1883, in the reminiscences of Benjamin H. Day, the founder and first editor of the paper.

Locke wrote "The Moon Hoax" without any collaboration, and was to get \$300 for it. It proved such a hit that Mr. Day paid him between \$500 and \$600; the author got a further income by selling lithographs of the scenery and animals in the moon. Locke was a man of uncertain habits and did his work on space. In a lapse from sobriety Locke disclosed his authorship of the "Hoax" to a reporter of the *Journal of Commerce*. That paper had the story in type and was to print it the next morning, but after Locke's revelation the *Journal of Commerce* published instead a denunciation of the fabrication.—N. Y. *Sun*, July 23, 1905.

## THE WEEKLY NEWS-DIGEST.

Embracing Important Events of the World and National and Local News.

Important Foreign News.

Peace in the Orient seems to be of the kind that is not peaceful. It is reported that the popular sentiment of Japan is opposed to the conclusion of the war on the basis of the Russo-Japanese treaty. The people demanded indemnity and all of Sakhalin Island; the Japanese government receives no indemnity and only half of the island, and there is rioting in Japanese cities. Sentiment is said to turn against America, and a number of

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Space.	1 wk.	4 wks.	3 mos.	6 mos.	1 yr.
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3 in.	1.50	6.00	15.00	20.00	40.00
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Contains picture of the Hollow Globe in three colors, together with following inscription: "The Koreshan Unity, Estero, Fla. We Live Inside." Just the thing for enthusiastic Koreshan workers.

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Special offer to Schools, Churches, Libraries, Clubs and Lodges. Yearly Subscriptions, \$1.00. Single and sample copies, 25c each.

**Hints Publishing Company**

53-54 Bible House,

NEW YORK, N. Y.



## List of ————

## Koreshan Publications

The books and pamphlets of the Koreshan System are designed to present the fundamental principles of creation. They contain brief expositions of Koreshan Universology, which is unique in its interpretation of the laws, phenomena, forms, and relations of Being and Existence, and in the scientific revelation of the character of God and man and their relations.

The works listed below, as may be observed from the subject-titles, cover various fields of thought, and are but a suggestion of the scope of Koreshan Universology, which is in itself the most perfect and authoritative science ever placed within the intellectual grasp of the human race.

### The Guiding Star

#### Library Series.

BOOK I.—*The Immortal Manhood: the Laws and Processes of its Attainment in the Flesh.* By KORESH. De Luxe Edition, containing 184 pages, printed in three colors throughout, with annotations and glossary. Style of binding, cloth and leather, with title in gold. Per copy, postpaid, \$2.50. This most valuable work, by the Founder of Koreshanity, should be in the hands of every student of the System.

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10 cts. each.—*Koreshan Science; The Science of the Decalogue; Reincarnation, or Resurrection of the Dead; Emanuel Swedenborg—His Mission; The Shepherd of Israel.* By KORESH. Identification of Israel, by Dr. A. W. K. Andrews. Kapital, Lohnsklaverei und Industrielle Freiheit (German). Translated from the English of KORESH, by Dr. J. Augustus Weimar.

5 cts. each.—*Judgment (A discussion of the sex question); The Koreshan Unity (containing information concerning membership in the Koreshan orders);* by KORESH. Scientific Experiments on Lake Michigan, by Prof. U. G. Morrow.

#### The Tract Series:

2 cts. each.—*The Covenant of Life; A More Literal Exposition of the Decalogue; Proclamation; Where is the Lord? Fundamental Principles and Covenant Defined; The Mission of the Lord; Cardinal Points of Koreshanity; Celibacy; The Law of God; Mnemonics, or the Science of Memory.* By KORESH. Ein kurzer Inbegriff der Koreshanitschen Universologie (German).—Translated from the English of Prof. Morrow, by Dr. J. Augustus Weimar.

#### The Leaflet Series:

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Make Money Orders payable at Estero, Fla., and address letters enclosing the same to

The Guiding Star Publishing House,  
Estero, Lee Co., Fla.

Christian churches have been destroyed by mobs. The Japanese press, however, for the most part, supports the administration of the Mikado. In Russia, the people are glad that the treaty is signed; by some it was said that the peace was inglorious, but it was remembered that so were the numerous defeats experienced by the Russian army and navy, and the inevitable is accepted with some gusto.

It will be noted in history that Japan refused to arrange for an armistice until the treaty was signed, but Russia asked for cessation of hostilities at the beginning of the Portsmouth conference. Even after the signing of the treaty, the spirit of the Japanese army was pressing to inflict another blow on the Russians in Manchuria.

Lord Curzon's resignation has been accepted by King Edward; the new viceroy of India is Lord Minto. There was a feud existing between Curzon and Kitchener over army affairs in India, which led to the former's resignation.

Malignant cholera appears in Germany—at Berlin, Hamburg, and other cities. Over 100 cases reported, and over 25 deaths.

Mme. Prielle, 80-year-old Hungarian actress, is infatuated with Koloman, the young poet, and proposes to marry him.

King Oscar of Sweden, is said to be bitterly opposed to ascension of Norwegian throne by the prince of Bernadotte.

A bomb thrown among picnickers at Barcelona, Spain, kills and injures 20 persons.

Ether drinking is reported as spreading in Ireland, and threatens dire results.

Tartar bands are terrorizing the whole of southeastern Caucasus.

#### Happenings In America.

The peace plenipotentiaries of Russia and Japan sign treaty at Portsmouth on Sep. 5. The documents await ratification. But little formality attends the conclusion of the congress.

Yellow fever still rages in New Orleans; but abatement in ravages is noted; the city is getting over the scare; physicians give hope of full check and control at an early date.

Eminent engineers of Europe and America met recently in Washington, at call of the President, to discuss and solve the numerous Panama canal problems.

Lient. Peary last heard from at Etah, north Greenland, where he left on August 16, with 23 Esquimo men and 200 dogs, to establish a base at Cape Sabine.

The trouble in the Government printing office results in President Roosevelt's demanding resignation of the public printer Palmer.

#### What is the Number on Your Address Tab?

If a blue check mark appears in this paragraph, your subscription expires with this issue, and we invite a prompt renewal, either with remittance or promise to pay. If you are prompt you will miss no numbers, as we will mail you two numbers after expiration of your year. If you do not advise THE FLAMING SWORD to your address, we will be obliged, according to the post-office regulations, to erase your name from our subscription list. If you cannot pay or request for subscription, with promise to pay during the year. In renewing your subscription, please read carefully the matter at the top of page two of every issue of THE FLAMING SWORD, and follow instruction as to remittances and letters.

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#### ...NAMES AND ADDRESSES...

Friends in the following cities and towns may make Koreshan acquaintances, and obtain literature and information as to meetings, by addressing or calling on our representatives:

BALTIMORE, MD.—Mr. Henry N. Rahn, No. 534 E North Avenue.  
BEAVER FALLS, PA.—Mr. A. L. McDonald, 1305 Fourth Avenue.  
CHICAGO, ILL.—Mrs. A. M. Miller, Cor. 60 st. and Rhodes Ave. Phone 4862 Wentworth.  
OTTUMWA, IA.—Mr. Madison Warder.  
FLORENCE, NEB.—Prof. O. F. L'Amoreaux.  
KINGSTON, TEX.—Mr. N. C. Murray.  
LIVERPOOL, ENG.—Mr. W. H. Chapman, Eberle Street, Vegetarian Restaurant.  
ENON, O.—Mr. C. D. Shellabarger.  
NEW YORK, N. Y.—Mr. P. W. Campbell, 176 W 89th St.  
SAN BERNARDINO, CAL.—Mr. John M. Lane.  
SAN FRANCISCO, CAL.—Mrs. N. C. Critcher, 1309 Hayes Street.  
SHIPPENSBURG, PA.—Mr. Frank H. Smith.  
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AN ORDINANCE.

An Ordinance Providing for Municipal Registration.

It is hereby Ordained by the Mayor and Council of the Town of Estero:

SEC. 1. That a registration be had of all persons qualified to vote in the Municipal Elections of this Town.

SEC. 2. The qualifications for said electors shall be: All male persons over twenty-one years of age, who are bona fide residents of said Town; who have been in the State of Florida for one year, six months in the County of Lee, and sixty days in the Town of Estero, next preceding the date of registration; and who have paid a State poll-tax.

SEC. 3. It is further ordained that each year hereafter the Registration Book shall be opened for additional registration under the same rules, and for the striking out of the name of any person who may have become a non-resident, or otherwise disqualified.

SEC. 4. This registration shall be advertised by publication two times in THE FLAMING SWORD, and by three notices posted for fifteen days preceding the first day of November, 1905, the Book to be kept open thereafter for one week; and that annually thereafter, on the first Monday in the month of November, like notice shall be given that the Book will be opened for additional registration.

SEC. 5. It is further ordained that the Clerk of the Council shall be Ex-Officio Registration Officer, with power to administer the necessary oath to those offering to register. For the purpose of purging the list of disqualified voters, he shall submit the names of such to the Council for its action as to their removal from the list of registered voters.

SEC. 6. All Ordinances, or parts of Ordinances heretofore enacted, in conflict with this Ordinance, are hereby repealed.

Estero, Florida, September 8, 1905.

(Signed), W. ROSS WALLACE,  
President of Council.

Attest: H. D. SILVERFRIEND,  
Town Clerk.

Approved: C. A. GRAVES,  
Mayor.

AN ORDINANCE.

An Ordinance Providing for Municipal Election.

It is hereby Ordained by the Mayor and Council of the Town of Estero:

SEC. 1. That an election be held in said Town to select successors to the Mayor, Clerk, and Marshal; also to the four short term Councilmen, whose term of office expires as soon as their successors are legally elected and qualified. The Mayor, Clerk, and Marshal are to hold office until the third Monday of November, 1906; the Councilmen until the third Monday of November, 1907, or until their

successors are legally elected and qualified.

SEC. 2. Qualification for an elector is registration as a voter in the Municipality, which has heretofore been provided for: a prerequisite for which is the State requirement in time of residence, and payment of poll-tax. Any elector shall be eligible to hold office.

SEC. 3. This Ordinance shall be published, as is provided by the statute, for thirty days, or five issues of THE FLAMING SWORD, the official organ of the Municipality of Estero.

SEC. 4. Said election shall be held on the third Monday of November, 1905, between the hours of 7 a. m., and 5 p. m., at the Koreshan Warehouse.

SEC. 5. The following electors are hereby appointed Inspectors of Election, to prepare the polling-place, the ballots, tally-sheets, etc.,—everything incident to the proper conduct of this election: R. W. Gray; L. E. Staton; Walter Bartsch; George Hussey, Clerk.

SEC. 6. All Ordinances, or parts of Ordinances heretofore enacted, in conflict with this Ordinance, are hereby repealed.

Estero, Florida, September 8, 1905.

(Signed), W. ROSS WALLACE,  
President of Council.

Attest: H. D. SILVERFRIEND,  
Town Clerk.

Approved: C. A. GRAVES,  
Mayor.

AN ORDINANCE.

An Ordinance Defining the Duties of the Mayor, Clerk, and Marshal.

It is hereby Ordained by the Mayor and Council of the Town of Estero:

THE MAYOR.

SEC. 1. The Mayor shall be the general Executive of the Town.

SEC. 2. It is his duty Ex-Officio, to promote the general welfare and preserve the peace of the Town.

SEC. 3. To this end he shall have general supervision of the Town Officers (not including the members of the Council); shall direct and control the police force. Shall make *pro tempore* appointments to fill vacancies caused by sickness, absence, or other disability of any City Officer; and shall report to the Council any misconduct or neglect of duty on the part of any officer.

SEC. 4. He may, when in his judgment the good of the town requires it, call special meetings of the Town Council; and when so called, he shall state by message the object of the call, and the business of such meeting shall be restricted to the objects so stated.

SEC. 5. He shall have the power to veto any ordinance or section thereof that does not meet his approbation, approving the residue, stating to the Council in writing at its next regular meeting, his objections. Council can pass over the veto by a two-thirds vote of the whole body. Or, should the Mayor fail to sign or protest any bill

by the next regular meeting after its passage, the bill will become a law without his signature.

SEC. 6. In case of the Mayor's temporary absence, the President or acting-President of the Council, shall discharge the duties of the Mayor. In case the Mayor's office is vacated, the Council may appoint his successor to serve until the next general election.

SEC. 7. He shall take care that all the laws of the Town are respected and observed, and shall perform such other duties as shall be by ordinance of the Town Council required of him.

SEC. 8. He shall represent the Town in a general way when not in conflict with the private interests of any citizen, or the Koreshan Unity, or any other Corporation in the Town of Estero; meeting strangers and visitors; seeing that they come in contact with the proper personages and officials.

SEC. 9. He shall be Ex-Officio the representative of the Town in any judicial proceedings to which the Town is a party.

SEC. 10. He shall adjudicate all cases wherein there is a charge of violation of any of the Town Ordinances, with right of appeal by defendants.

THE TOWN CLERK.

SEC. 11. It shall be the duty of the Town Clerk to keep in a Record Book, for ready reference, the proceedings of Council;

SEC. 12. To prepare briefs, statements, and statistics, for the use of the Mayor and Council at any time when so requested;

SEC. 13. To prepare and provide in advance facilities for the Council meetings—such as stationery, pencils, etc., etc.;

SEC. 14. To be in attendance at all meetings of the Council, both regular and special, at the hour appointed; and to discharge such other duties as may from time to time be appointed him by the Council.

THE TOWN MARSHAL.

SEC. 15. The Town Marshal, shall attend the Town Council during its sittings, to aid in the maintenance of order under the direction of the President. To execute the commands of the Council from time to time. To execute processes issued by command thereof and directed to him.

SEC. 16. To see that the room used for the sittings of the Council is in order and supplied with lights, fuel, water, etc.

SEC. 17. To attend the sittings of the Municipal Court. To execute the commands of said Court from time to time. To aid in the maintenance of order therein.

SEC. 18. To perform such other duties as may be appropriate to his office under the law, or that may be imposed upon him by order of the Court. He has full police powers, as conferred by common law and statutes upon constables.

SEC. 19. All Ordinances, or parts of Ordinances heretofore enacted, in conflict



with this Ordinance, are hereby repealed.

Estero, Florida, September 8, 1905.

(Signed), W. ROSS WALLACE,  
President of Council.

Attest: H. D. SILVERFRIEND,  
Town Clerk.

Approved: C. A. GRAVES,  
Mayor.

#### AN ORDINANCE.

An Ordinance Establishing a Municipal Court.

It is hereby Ordained by the Mayor and Council of the Town of Estero:

SEC. 1. In the Town of Estero there shall be a Municipal Court, for the trial of all offenses against the Municipal Ordinances.

SEC. 2. The judge of said court shall be Ex-Officio the Mayor of the Town.

SEC. 3. This court shall sit instantler, whenever there is business brought before it. In case of his absence, a Justice of the Peace, to be designated by the Mayor, may hold said Court.

SEC. 4. The Judge of this Court shall have exclusive power to pardon and release, or remit fines of persons convicted by him under Town Ordinances.

SEC. 5. This Court may adjourn its sessions from day to day, or to any subsequent day or days at the discretion of the Judge.

SEC. 6. Appeal may be had from the judgment of this Court. The defendant entering into bond with good and sufficient security in double the amount of fine and costs assessed against him, conditioned to appear before the Court to which the case is appealed and to abide by and perform the judgment thereof.

SEC. 7. The Clerk of the Council shall be the Clerk of the Municipal Court, and shall keep its docket in proper order, showing the exact status and final disposition of each case.

SEC. 8. Fines and costs collected by this Court shall be a part of the general revenue of the Town, and shall be turned over to its Treasurer.

SEC. 9. The Clerk shall file within three days, with the Clerk of the Appellate Court, the papers in all cases appealed, endorsing on the warrant in each case names of the witnesses on behalf of the Town.

SEC. 10. The Town Marshal shall have charge of any person arrested for violation of any ordinance committed within the Town limits, who shall remain therein until discharged by the Municipal Court, unless such person shall give proper security for their appearance before said Court, in which event they may be released. Security to be at the discretion of said Marshal.

SEC. 11. The Municipal Court shall have the authority to preserve order and decorum and shall be invested with the same powers to that end, by fine and im-

prisonment, as are incident to courts of record in this State.

SEC. 12. All Ordinances, or parts of Ordinances heretofore enacted, in conflict with this Ordinance, are hereby repealed.

Estero, Florida, September 8, 1905.

(Signed), W. ROSS WALLACE,  
President of Council.

Attest: H. D. SILVERFRIEND,  
Town Clerk.

Approved: C. A. GRAVES,  
Mayor.

#### AN ORDINANCE.

An Ordinance Regulating Licenses.

It is hereby Ordained by the Mayor and Council of the Town of Estero:

SEC. 1. That no person, company or corporation, shall anywhere within the incorporate limits of the Town of Estero, sell or offer for sale, or conduct any business, agency, profession, for any commodity, goods, wares or merchandize, without having first secured a license so to do, from the Council of said Town, and having paid to the Treasurer of said Town the license fee, for the privilege of conducting said business.

SEC. 2. It is further ordained that no person shall kill game of any kind on the lands, nor take fish, in seines, nets, or traps in any of the waters within the corporate limits of the Town of Estero, without first having obtained from the Town Council a license authorizing them to so hunt or fish. Provided, however, this ordinance does not in any way conflict with the State Law upon the same subject.

SEC. 3. The fee for such license shall be fixed by order of the Council at the time of issuing the license.

SEC. 4. The penalty for the violation of this Ordinance shall be a fine not to exceed the sum of Ten (10) Dollars, for each and every offense; and each day in which such unlawful business is carried on, or on which said unlawful hunting or fishing is carried on, shall constitute a separate offense; the fine to be collected upon conviction before the Municipal Court.

SEC. 5. All Ordinances, or parts of Ordinances heretofore enacted, in conflict with this Ordinance, are hereby repealed.

Estero, Florida, September 8, 1905.

(Signed), W. ROSS WALLACE,  
President of Council.

Attest: H. D. SILVERFRIEND,  
Town Clerk.

Approved: C. A. GRAVES,  
Mayor.

#### AN ORDINANCE.

An Ordinance Providing for the Preservation of Peace and Good Order.

It is hereby Ordained by the Mayor and Council of the Town of Estero:

SEC. 1. That if any person shall be guilty of disturbing the public peace, morals, or good order and government of the Town of Estero by committing any of the acts hereinafter prohibited within the corporate limits of the Town, he or she shall, on conviction thereof before the Municipal Court, be fined in such sum or

imprisoned such length of time as the Judge of said Court may determine; provided, that no fine imposed under the provision of this ordinance shall exceed Fifty (50) Dollars; and no person shall be imprisoned exceeding thirty (30) days.

SEC. 2. Any person convicted of disturbing the public peace by committing any assault, or any assault and battery, upon any person or persons, shall be punished as provided in Section 1.

SEC. 3. Any person convicted of disturbing the public peace by engaging in or promoting or encouraging, aiding or abetting any fight, riot, or noisy and disorderly proceedings, shall be punished as provided in Section 1.

SEC. 4. Any person convicted of endangering or disturbing the public peace, or violating public decency by using any abusive, obscene or profane language, or by making any threats of violence to or against any other person or persons; or by using profane, obscene or indecent language; or by being drunk; or by being noisy and disorderly; or by racing, or by otherwise riding or driving in a furious manner any horse, or horses, or cattle, or vehicles; or by driving the same faster than an ordinary trot, through the streets of the town; or by carrying any arms, such as pistols, knives, (except pocket knives), sword canes, razors, or any other deadly weapon, concealed about their person; or by making an indecent exposure of his or her person in any public place within the Town limits; or by keeping a disorderly house; or permitting therein any noisy or riotous conduct to the disturbance of the public tranquillity, shall be punished as provided in Section 1.

SEC. 5. No gambling nor gambling house, nor bawdy house, nor house of ill-fame, shall ever be allowed within the corporate limits of the Town of Estero. Any person violating this ordinance shall be punished as provided in Section 1.

SEC. 6. Any person or persons convicted of resisting the Marshal or his deputies, or any person with power of arrest in this Town; or shall neglect or refuse to give them active aid and assist in apprehending any person or persons accused of crime, or acting in any unlawful manner, shall be punished as provided in Section 1.

SEC. 7. It shall be unlawful for any person to discharge any gun, or pistol, or other fire-arms, within one-half mile of the bridge crossing Estero River on County Road leading from Fort Myers to Naples, and on lands within the incorporation. Any person violating this ordinance shall be punished as provided in Section 1.

SEC. 8. No spirituous nor intoxicating liquors nor alcoholic drugs of any sort, kind or description shall ever be sold bartered or given away under whatsoever name, except on physician's prescription within the corporate limits of the Town of Estero.

SEC. 9. No tobacco in any form, (chewing, smoking, cigarettes, snuff, or natural leaf), shall ever be sold within the corporate limits of this Town.

SEC. 10. All Ordinances or parts of Ordinances in conflict with any of the provisions of this Ordinance, are hereby repealed.

Estero, Florida, September 8, 1905.

(Signed), W. ROSS WALLACE,  
President of Council.

Attest: H. D. SILVERFRIEND,  
Town Clerk.

Approved: C. A. GRAVES,  
Mayor.



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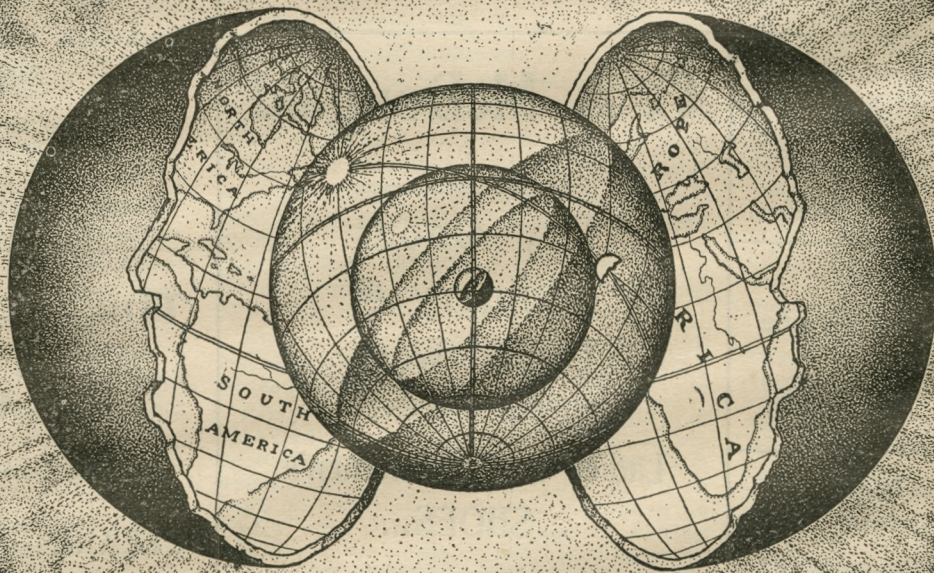
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